

# The New Covenant

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## The New Covenant.

The two great Covenants have to do with Israel, not the Church, as we clearly see from Rom. 9:4; "... *Israelites; to whom pertaineth ... the covenants*". Covenant theologians argue that the New Covenant is with the Church; but if we look at Jeremiah 31:31 we find that the New Covenant will be made with "*the house of Israel, and with the house of Judah*". The covenants are with Israel and for the earth. The Church is heavenly, and called out of the earth. If we compare the two covenants we will see striking differences:

	Old Covenant	New Covenant
Made with:	Israel at Sinai in the wilderness	Israel and Judah in the Millennium
Character:	Blessings or cursings conditional upon Israel's obedience	Unconditional blessings
Blessings:	<ul style="list-style-type: none"> <li>• Long life on earth</li> <li>• Protection from enemies</li> <li>• To remain in the land</li> <li>• Crops and herds, etc.</li> </ul>	<ul style="list-style-type: none"> <li>• New birth</li> <li>• Personal knowledge of the Lord</li> <li>• Forgiveness of sins</li> </ul>
A system of:	Demand (works)	Supply (grace)

The great difference between the two covenants is that the Old was on the basis of works, and the New is on the basis of grace. The language of the Old is "if thou shalt ... then I will...", but the language of the New is just "I will...". The death of Christ was needed to "*take away the first and establish the second*" (Heb. 10:9), because the guilt of breaking the Old must be cleared before the New could be established. If the New Covenant is made with Israel, why does the cup in the Lord's Supper represent "*the blood of the New Covenant*" (1 Cor. 11:25, etc.)? If you look at the blessings of the New Covenant you will see that we have those same blessings in Christianity, although we also have many blessings that go *far beyond* the New Covenant (Eph. 1; blessings "*in Christ*"). Therefore, it can be said that Christians *share* the blessings of the New Covenant, without being formally *under* the covenant. Paul clearly says that Christians are "*competent, as ministers of the new*

*covenant*" (2 Cor. 3:6) although we are not under it as a binding contract; "*not of letter, but of spirit*". The spirit of the New Covenant is *grace*, and that is what characterizes our relationship to God in Christianity. The same blood that has secured the New Covenant blessings for future Israel has secured our blessings in Christianity today.